

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT." — Paul.

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NOTES BY THE WAY.

We are informed that a brief report of the proceedings of the last meeting of the Psychical Research Society was sent to 'The Daily Chronicle' and to other papers. The report simply drew attention to the renewed experiments with Eusapia, and to her acceptance as a genuine medium. As the newspapers had satirically used the Cambridge 'exposure' for at least all that it was worth, it was naturally hoped that a passing notice of the present state of the case would have been welcome. Most of the newspapers, however, ignored the matter; but 'The Chronicle' cooked the brief report, and went over to Mr. Maskelyne for his opinion and advice. The result, as it was served up in 'The Chronicle,' may be imagined. It is just as well that our readers should know the sort of journalistic world they are living in. If the report in question had been the record of a fight or the worrying of a child by a pig, it would probably have been accepted, and even paid for, but, in this case, nothing more important was involved than justice to a woman and respect for the prolonged and honest researches of Professors Richet and Oliver Lodge, Mr. Myers and Sir William Crookes.

We need to be more militant. We need less apology, less secrecy, less consideration for people's opinion. We need to feel that we are on a campaign, and that we are traitors if we flinch. Finally, we need to be assured of triumph, just because all truth must triumph. The future is ours. Gerald Massey was perfectly right when he said:—'The Spiritualistic Religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens. The Church may call it a superstition; but our superstition will be the death of theirs. Let me tell you that this despised Spiritualism will put a light into the one hand and a sword into the other, that have to be flashed in on many dark places, and through many a dungeon grating of human kind, in spite of the birds of the night, that may hoot at the light and blaspheme against its brilliance.'

Both in America and in this country a curious problem confronts us. For a long time it has been noticed that acceptance of the truths of Spiritualism leads, in a great number of cases, to a sharp revolt against most of the cherished beliefs of Christendom. It is useless to deny it: it is foolish to ignore it. Before evidence, it might be reasonably expected that our experiences and truths would greatly help religious beliefs; but, in the instances we are considering, the reverse is the case.

What is the explanation? We believe it is a very simple question of reaction. We need not go into details, but it is

obvious that the very fact of spirit-intercourse, even apart from the nature of the spirit-communications, is subversive of the old scheme of religious belief concerning the unseen world. The result of that is a sudden re-opening of all the old grounds of belief. With what consequences we know.

But we have no fear of the result. We are only proving all things, that we may hold fast that which is good. Mr. Horatio W. Dresser spoke as wisely as hopefully when, in a late number of 'The Arena,' he said:—

Every man who discards one belief for another is likely to throw something valuable away. But do not obstruct the course of those who are escaping. Let them think. Nothing good will be lost, neither truth nor religion will suffer. And in due season we shall see the old added to the new. Freedom shall come with their union, and every advance shall lay the foundations of a yet richer transition to follow.

'The Banner of Light' is trying to shake the sawdust out of the old statistical doll which gave millions of adherents to Spiritualism in America. The honest 'Banner' knocks down the computation in a remorseless manner. But we have always felt that these statistics, computations and guesses are all of very little value. To begin with, the definition of 'a Spiritualist' starts a preliminary difficulty. If by 'a Spiritualist' we only mean—one who believes in the nearness of a spirit-world and the possibility of spirit influence and some kind of communion, we might soon get into millions. If, however, 'a Spiritualist' means a member of a Society of Spiritualists, or an attender at Spiritualist meetings, or a regular inquirer and experimenter at séances, the figures would crumble down at a great rate.

But, after all, what does it matter? Few or many, our knowledge, our hope and our duty are just the same. If we are many, so much the better for the many: if we are few, and make our mark upon the world, so much the greater honour for the few.

'The Palmist's Review' is a reasonable quarterly magazine, edited by Mrs. St. Hill and another. It stands fast for Palmistry as a science, and consistently repudiates intuition, magic, thought-reading and Spiritualism as aids to 'Chirolology.' Not that these are denied, but they are told to keep their place and mind their own business. The two leading characteristics of 'The Palmist's Review' are dry sense and sweet reasonableness. In the current number we find the following description of a good Palmist:—

What is required for a really good Palmist is not the will-o'-the-wisp gift of intuition, that unreliable mixture of imagination and thought reading, but the quick observation, the reason, the analysis, and the tact, that go to make up the good doctor. You want industry and perseverance, for the study that is often entered on lightly turns out to be an astonishingly hard uphill grind when seriously undertaken, though the atmosphere gets clearer with every ascending step; you want perception and intelligence to gather in and marshal the isolated fragments of facts that go to make the completed whole; you want analysis to decide and balance them so as to give to each its due and respective value; you want memory to stamp upon the mind not only the rules duly inculcated by the teacher, but to bring to remembrance all the similar cases that a great experience may provide; and finally the great gift of tact in the application of all

this knowledge, the choice of the right word, the palatable expression, the appearance of sympathy even if you have it not; and moreover a great patience, the reason for which may be well understood.

Give me gifts like these to train for my Chirologists, gifts that are wanted for the study and practice of all the other great sciences of the world, and I will gladly let the foolish intuition go—intuition, that after all is often only a cloak for idleness, for mere guess work, and often, I am sorry to say, for rank imposture.

A pertinent reference is made to the case of Evelyn Walker, who lately committed suicide after writing a letter containing a painful rigmarole respecting her hands. But there have been plenty of suicides after the writing of letters about religion and the soul.

'The Herald of the golden age,' tells a pretty story, and with deep meaning in it, too. It is entitled, 'Love's Burden' :—

Dr. MacGregor met in the Scotch city, which is his home, a little girl staggering under the weight of a plump baby boy.

'Baby's heavy, isn't he, dear?' said the Doctor, smiling down upon the pretty pair.

'No, sir,' said the little girl, stoutly. 'He isn't heavy; *he's my brother.*'

To her childish mind, love's burden could not be heavy.

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OPEN LETTERS TO THE SOCIETY FOR PSYCHICAL RESEARCH.

BY CHARLES DAWBARN.

II.

Your 'Proceedings' of December, 1898, contain much of deep interest to the student who would gather truth from your researches into psychic mysteries. We see therein some of the facts which have converted certain of your members to a belief in their own immortality, until they seem now almost ready to establish a Limited Liability Spirit Return Association, with the 'spirit return' so limited that the liability is reduced to zero.

Your investigations with Mrs. Piper, as recorded by Professor Newbold, have one special feature which dominates the entire record. The learned investigator seems watching by a stagnant pool of doubt and uncertainty, but in which he discovers single specks of truth, floating here and there on the surface of the scum. These experiences are of immense importance to every student of 'spirit return,' as he finds the occasional fact—rare as the gem from a diamond mine—embodied in almost unutterable confusion and nonsense. It is true that the average Spiritualist of great experience claims that his precious talks with his dear ones, through his accustomed medium, flow smoothly, and are free from error. But, alas, the student discovers that the only real difference is that the pill is 'sugar-coated.' There has always been plenty of 'goody goody' talk in the name of spirit return, but almost invariably the facts, when subjected to scientific criticism, under rules of evidence, prove to have been gathered from previous sittings, or to be purely telepathic, with an occasional instance where they have been collected from some more prosaic source. I am proposing, in this and following letters, to attempt the discovery of the wherefore of all this confusion, and see if at bed rock we may not find more than an occasional speck of the truth we are seeking.

From your world of science has come to us the knowledge that we live, and move, and have our being amidst 'vibrations.' You have even counted them, and have told us that we hear by thousands, and see by millions, of tiny movements. I venture to suggest, and propose to attempt to prove, that herein is the key we are seeking by which to unlock the mystery of all this confusion now attending 'spirit return.'

Some of us believe that every human being has an Ego, who manifests to his fellows through an organism subject to the law of vibrations. And it is this manifestation we term a 'personality.' This is the assumption on which I propose to base the following examination of the facts you present, as I deem it a workable theory that covers every difficulty so far encountered.

Since the sense manifestations of every human being are within acknowledged limits, outside of which is silence, we will, for the purpose of our investigation, confine ourselves to the vibrations which are sensed as sound. And we will roughly assume the limit of such vibrations as can reach the human ear at one hundred thousand per second. It is impossible to understand the difficulty in the road of the returning spirit, unless we keep clearly before us the fact that sound travels by vibration, and that vibration has sharply defined limit for our mortal ear. A second fact to be kept in mind is that the interpretation of sound is a matter of education. If I wish to talk to you I must start vibrations in the atmosphere, which, in their turn, will cause the phenomenon of sound in your ear. My Ego causes the sound. Your Ego receives it. We have both been trained to accept certain vibrations as thought symbols, otherwise the sound could bear no intelligence. A thought sound uttered by a Chinaman will be echoed in my ear, but convey no meaning. A further fact of much import is the vibration in which the sound is embedded. Strike C upon the piano, and its vibrations have become a matter of memory. No other vibration will ever represent that note to your intelligence. Hence memory itself is a matter of vibration. Every 'thought sound' is expressed through vibration. If you can repeat that vibration you recall the thought to life. That is memory, and without the repeated vibration memory is silent. This will presently be seen to be an all-important factor in spirit return. But keeping still to the investigation of the

manifestation of the Ego in mortal life, we must attempt a little closer analysis of the personality by which we become known to each other, and through which our life work is accomplished.

If vibration be the tool of intelligence yet very much depends upon the condition of the raw material *at the time when it is put to use*. A normal personality is one whose memories and actions will be repeated on the scale with which we are all familiar. It is true that the organism compels obedience to its shape. But the idiot will be to-morrow the idiot of to-day. General Grant was idiot to music, and many of us are idiots in certain directions. Some of us humbly confess our lack of intellectual expression in mathematics, in language, in art, in taste, but our personality has been marked to our fellows by such limitations, which stand to them as the proofs of our identity. It is when we touch the abnormal we find ourselves face to face with the very mystery we meet in 'spirit return.' When the memory loses its hold of the past we had known together, the actions of life begin to have a new standard.

If we could suddenly lift and transpose the keyboard of a piano so that every key struck the string that had been its next door neighbour, C would no longer be capable of interpretation or response by its old fellow citizens. Nor would its own old experiences be capable of being recalled. By that apparently slight change the instrument would have acquired a new personality. There would still be a faculty of imparting and receiving sound impressions, but they must be received on another key, and might even demand a new interpretation.

Perhaps a better illustration might be to regard the human Ego as possessing an instrument through which he utters his thought in tones. If his relation to his instrument be changed, by any cause, so that his thought must express itself even one note higher or lower, several effects must follow. 1. His memory, which was necessarily recorded in vibration, will have disappeared. 2. He will be the same Ego, but with a new personality, gaining and memorising experiences on the same instrument, but in a different key. 3. It will become very difficult for him to recall his old memories, and thus establish his own identity, even to his own satisfaction.

This is a crude illustration of what is taking place in organisms like that of Mollie Fancher, or the French peasants in the Salpêtrière. In the one case it is nightly convulsions, in the others hypnotic suggestions, which change the human keyboard. The change may really be physically slight, but it none the less destroys the powers of response to the old associations. In other words, the old memory has ceased, and, therefore, we stand in presence of Nature's law under which 'multiple personalities' are created. A new personality is born, which cannot prove the identity of its own Ego by any exchange of experience with its old companions. The new personality will proceed to store its own memories in the same old organism. A new personality has come into existence which holds such changed relations to the old organism that a different character is almost sure to be exhibited. We are not just now interested in marking the further effects of such changes of personality in earth life. The fact I propose to emphasise is that the change called 'death' compels this very alteration of personality. This is a fact of Nature that seems to have escaped your notice, and remains unknown to the world at large to-day.

Theologians as well as Spiritualists have loudly proclaimed that death perforce leaves manhood unchanged. Whereas, gentlemen of the Society for Psychical Research, the theory of vibrations you teach and uphold demonstrates that the Ego, being supplied with a new keyboard, must, as a matter of cause and effect, express itself as a new personality. The material of its new organism is vibrating beyond our mortal sense, therefore it can only blindly and confusedly recall its mortal experiences. The theological effect, or the effect of this fact upon theology, is not for discussion before your learned society, which does not concern itself with such facts, but it has a most serious effect upon 'spirit return,' and, moreover, will help us to unravel the mystic mixture of sense and nonsense which you have recorded as present in your investigations through Mrs. Piper.

In my next I propose to enter that field of thought.

San Leandro, Cal., U.S.A.

SOME RECENT PERSONAL EXPERIENCES.

BY 'AN OLD CORRESPONDENT.'

III.

On the evening of Wednesday, January 18th last, we had a séance in my house at which were present four persons, including the lady clairvoyant relative before referred to. Another of the sitters was the only clergyman I know in this part of the country who is a sincere Spiritualist, and who, I may state, had come to town on a visit and arranged with me some days previously to be present at the séance. With the leading incidents of that sitting it is not necessary for me to deal, beyond saying that they were all private and personal, until the medium was controlled to write. Just before doing so, she informed us that a well-known and distinguished theologian, Dr. C—, was in the room and in company with him was another clergyman, whose name was given as Dr. G— but who, on his being asked by me for further particulars (the medium stated), simply laughed and said, 'You must find that out for yourself.' With regard to the distinguished cleric Dr. C— I have just mentioned, the medium had previously been visited by him about two years ago; and for the purposes of identity I had with some difficulty obtained a cabinet photograph of him, which she had at once identified, and on the present occasion I again produced the photo, when she informed me it was the same person. A message was then penned, addressed to the clergyman. It was in the handwriting of the control—the ex-Lancashire doctor before mentioned—and related to various matters we had discussed at the sitting, and forms which had been seen by the clairvoyant, including that of his late wife; and incidentally, the communication stated that Mr. Stainton Moses was present and had helped the two clergymen in question to show themselves to the medium.

My clerical friend (who, I may state without breaking confidence, has often been a contributor to 'LIGHT') knew Dr. C— by reputation quite well, but he, like myself, knew nothing of Dr. G—. The message further went on to state that Dr. G— would probably, later in the evening, develop more to the medium than he had done at the séance, and this was the case; as on the next occasion I saw her, she informed me that Dr. G— had come to her the same night and given her the name of the village in which he had lived when in earth life, which is situated about fifty miles from where she and we reside.

The ex-Lancashire doctor's communication concluded with a request that if my clerical friend had any queries to put, he (the control) would try and answer them. Here I interposed, saying audibly: 'Dr. —, before my friend puts any questions to you, I want to know why I haven't yet heard from Brighton about the medicine? I have looked at the Brighton Directory, and the street is all right, but no such firm as — and Company (the name you gave me) is there.' The medium was instantly controlled and the doctor wrote: 'The address is all right, I will give it you again if necessary.' With this I was obliged to be content, and my clerical friend then asked for and obtained a prescription of a simple nature for one of his eyes which was slightly affected with catarrh, and the sitting then closed. I may here note that the medium did not see Mr. Stainton Moses on this occasion; and although she has seen his portrait, she never saw him personally when in earth life. My knowledge of Mr. Stainton Moses extended over a series of years, and was close and personal. Since he passed on, however, the clairvoyant has seen him in my house at least four times.

On the next morning, viz., Thursday, January 19th, 1899, I received from the postman a returned letter, being the one I had sent to — and Company, of Brighton, with a remittance of 1s. 0½d. It had the words marked thereon 'Gone—no address,' which showed that the firm had within a comparatively recent period carried on business in the street given in the first message; but that, so far as the postman in — street, Brighton, could discover, they had removed and left no address. On receiving this letter, I therefore called on the lady medium and showed it to her; at the same time asking her to obtain an explanation from the control of how the mistake had been made in the address. To-day, Sunday, 22nd current, she informed me that her control had expressed himself as being extremely sorry for

the mistake, but stated he had got the address from his colleague, Dr. Moxton, who knew the firm and the ingredients used by them in composing the medicine ordered. He promised, however, that both he and Dr. Moxton would endeavour to trace out — and Company, and would again control the medium to write me a message on the evening of Tuesday, January 24th.

Here I must stop for reasons of space, but hope to conclude these personal experiences in another article. At the moment of writing (January 22nd), I am unable to say: (1) Whether — and Company can be traced; and (2) If Dr. G — ever lived at the village of C —, as stated; so that the *denouement* of these experiences is still to myself in the 'womb of the future.' All the same, I shall be gratified if both these matters can be cleared up in the next article.

(To be continued.)

THOUGHTS ON THINGS.

BY THADDEUS HYATT.

No. III.

Christ being a pure Spiritualist, His creed was short and simple, and His philosophy equally so. To love God with all the soul and mind and strength, and one's neighbour as himself, was His creed; His philosophy, that man is a two-fold being, a double selfhood, two in one—a spirit or soul man, and an animal or flesh and blood man; that the animal-man once dead never lives again; that the soul-man never dies*; that when the animal-man dies, the soul-man rises from it, and that this constitutes the resurrection, or 'rising from the dead.'

The creed of Christ is to be found in Matt. xxii. 37-40, where it is written: 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

The philosophy of Christ is to be found in Mark xii. 18-27, and reads as follows: 'Then came unto Him the Sadducees which say there is no resurrection, and they asked him, saying, Master, Moses wrote unto us if a man's brother die and leave his wife, and leave no children,' &c. The narrative, continuing, sets forth the story of the woman and her seven husbands, all of whom die before her: 'Last of all the woman dies also. In the resurrection therefore, when they shall rise, whose wife shall she be of them, for the seven had her to wife? And Jesus answering said unto them, Do ye not therefore err because ye know not the scriptures, neither the power of God? for when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac and the God of Jacob; He is not the God of the dead, but of the living. Ye therefore do greatly err.'

The problem of the Sadducees is the problem of to-day, as it has been of all times. 'If a man die shall he live again?' The emphatic utterance of Christ, 'God is not the God of the dead, but of the living,' should be sufficient for the Jew who believes in the book of Moses, and for the Christian who believes in the book of Christ. It signifies what the true nature of the resurrection is, and implies beyond all cavil the double nature and two-fold selfhood of man. The comment of Christ upon the voice to Moses from the burning bush was to the effect that Abraham, Isaac, and Jacob were not awaiting a resurrection: it had passed for them already; they were living still; the dead forms perished were but dismantled simulacra:—stage-property characters of actors in the soul's tragedy of space and sense and time.

The proof that this interpretation of Christ's rebuke to the Sadducees is correct is made clear by the account of His Transfiguration on the Mount, recorded in Luke ix. 28-31

* This needs qualification. The immortality of the soul is merely potential. Eternal life is the gift of God. 'God only hath immortality.'

inclusive: 'And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed the fashion of His countenance was altered, and His raiment became white and glistening. And behold there talked with Him two men, which were Moses and Elias, who appeared in glory and spake of His decease which He should accomplish at Jerusalem.'

The doctrine of man's two-fold personality which Christ preached through all His ministry was emphasised by Him in the hour of His agony upon the cross by almost the last words He spake: 'Lord, remember me when Thou comest into Thy kingdom,' said the repentant thief in beseeching tones; and the gentle Jesus replied to him in sweetest tenderness: 'Verily I say unto thee, to-day shalt thou be with Me in Paradise.' Think what this means! In the very hour while the two clay forms were still upon the cross, gazed upon by the multitude, Christ and His companion were amid the delights of Paradise. In this scene the two in Paradise were clearly the real personalities; the two still hanging upon the cross were what in life they had always been, only and merely *simulacra*.

Brooklyn, N.Y., December 30th, 1898.

TRANSMIGRATION AND EVOLUTION.

III.

Though now far away from England I beg for leave to make a few remarks upon the criticisms passed on my last paper under the above heading, which appeared in 'LIGHT' of November 26th.

My critics have entirely missed the point of my argument in regard to Darwin's theory of 'descent with adaptation to conditions.' Once more, then, I repeat, that Mr. Darwin's theory of 'descent' is altogether at variance with the biological theory of 'ascent.' If words mean anything, surely it must be evident that these terms cannot be reconciled by any process of reasoning, the *dicta* of my critics to the contrary notwithstanding. Moreover, I contend that when Darwin spoke of 'descent' he meant *descent* of the various classes from common 'progenitors' and not *ascent* from the undifferentiated protoplasm. The whole of his argument goes upon that assumption. Thus, take the following for instance:—

'The homological construction of the whole form in the members of the same class is intelligible *if we admit their descent from a common progenitor*, together with the subsequent adaptation to diversified conditions. On any other view the similarity of pattern between the hand of a man or monkey, the foot of a horse, the flipper of a seal, the wing of a bat, &c., is utterly inexplicable. We ought freely to admit this *community of descent*; to take any other view is to admit that our own structure and that of the animals around us is a snare laid to entrap our judgment.'

Now, I will admit that the Darwinian theory of 'descent with adaptations' might possibly have some rational basis if the necessary 'progenitors,' postulated by Mr. Darwin, be granted. But the question arises, Where are we to find such progenitors? Surely not as the result of 'special acts of creation,' a theory which is utterly repudiated by Darwinian scientists. If, however, organic evolution be carried back to the 'primordial undifferentiated protoplasm' of Professor Huxley, then the whole theory of 'descent with adaptation' must necessarily fall to the ground. It does not require much logical acumen to see that such must be the case; for if you do away with the theory of 'common progenitors,' you do away, at the same time, with the theory of 'descent.' In fact, to my mind, it is quite as ridiculous to say that mankind is *descended* from the 'primordial protoplasm' as it would be to say that the individual man is descended from the new-born babe, or rather from the first nucleated 'cell.' Of course, if you admit man's pre-existence, you may say with Wordsworth that 'the child is father to the man.'

When viewed in this light it becomes apparent that the Darwinian theory of evolution by 'natural selection' is a pure assumption which is utterly devoid of any rational or philosophical basis. In fact, this is practically admitted by Professor Weismann, one of the leading advocates of Darwinism. Thus, in an article on the 'All-Sufficiency of Natural Selection,' in the 'Contemporary Review,' he said:—

'We accept it (natural selection), not because we are able to demonstrate it in detail, not even because we can with more or less ease imagine it, but simply *because we must, because it is the only possible explanation that we can conceive.*

Again, in the same article, he says :—

'We must *assume* natural selection to be the principle of the explanation of the metamorphosis, because all other apparent principles of explanation fail us, and it is inconceivable that there could be yet another capable of explaining the adaptation of organisms *without assuming the help of a principle of design.*'

It will thus be evident to the discerning reader that Mr. Darwin's theory of 'descent with adaptations' is a pure assumption ; and, moreover, that it is an assumption which has been adopted for the express purpose of excluding the principle of 'design' in Nature. In other words, it is an attempt to banish the idea of an immanent God from the universe, and thus to overturn the teaching of Jesus of Nazareth concerning the living, loving All-Father.

But I trust that before very long I shall be able to show to the world that there is another principle of explanation by which all the facts of organic evolution can be fully accounted for, without the materialistic and wholly ridiculous assumptions of Darwinism. And the principle to which I refer is one in regard to which several of the foremost scientists of recent times have had some vague premonitions. Thus, G. J. Romanes, one of the foremost of Mr. Darwin's disciples, writing in the 'Contemporary Review,' said :—

'The facts which I have myself collected . . . appear to me in themselves sufficient to prove that some principle of adaptive evolution, other than and supplementary to natural selection, must have been concerned in the production of organic types. Therefore, even if the Neo-Darwinians should be able to disprove the possibility of use-inheritance, I should be driven to adopt the belief of Asa Gray, Virchow, Nägeli, and not a few others—the belief, I mean, *that there is in Nature some hitherto unknown principle of adaptive modification which is at present almost as unsuspected as was the principle of natural selection half a century ago.*'

I am sorry that my critics have not been able to grasp the point of my argument, for I am fully convinced that it is one of the very highest importance to the cause of spiritual truth and philosophy.

One of my critics denies the truth of my contention that, 'if the soul originates with the body, then the argument is irresistible that it must perish also with the body.' Perhaps I ought to have added the words—as an *intelligent entity*. With this proviso (although it is hardly necessary), I think it will be found that my contention is thoroughly justified, from the fact that such argument has indeed proved irresistible in numberless cases amongst those holding materialistic views. And this also is one of the fundamental principles of Comte's Positivism.

Again, my critic says that no one harbours the monstrous conception that each soul which comes into the world is a direct creation of Almighty God. If he had confined himself to repudiating such a theory on his own behalf, he would have been well within his rights. But for him to say that no one harbours such a theory is altogether beside the truth. There is evidence to show that it was commonly held in the time of the early Christian Fathers ; it has been generally held in ecclesiastical circles ever since ; and I think I am not wrong in saying that it is still, to a very large extent, held at the present day in orthodox circles, and even amongst Spiritualists.

Of course, if my critic chooses to believe that a man derives his *immortal soul* from his parents, and that 'heredity is all,' there is an end of the matter, so far as he is concerned, and I have no more to say. But so long as God gives me breath I shall not cease to contend against such a materialistic conception. To me it is utterly incredible that anyone professing to be a Spiritualist could hold such a doctrine. And if my critic can reconcile such a theory with the belief in a God of infinite love and infinite justice, then all I can say is, that he must have a peculiarly constituted mind. For my own part, I could not continue to believe in the great Heaven-Father, proclaimed by Jesus of Nazareth, did I not also believe in the doctrine of reincarnation, and the associated doctrine of Karma, or acquired destiny. The fact that one man is born with a silver spoon in his mouth, while another is born gnawing the bitter crust of poverty, if we postulate an infinite and loving heavenly Father, can only be explained

upon the principle of compensation or retribution. I make bold to say that it is just such a theory of God's universe as that which has tended to foster materialism, scepticism and agnosticism, and also to render this world a perfect *Aceldama*.

'Bidston,' in his letter, brings up the old contention that a man has no recollection of any former incarnations. That, however, is not by any means a valid argument against the fact, if fact it be, of reincarnation ; for we know that an injury to the brain may have the effect of blotting out all recollection of a man's previous life as completely as if it had never been. And, besides, instances have been known of persons who have displayed, during many years, the peculiar phenomena of a duplex consciousness, during alternating periods of their life. In these cases the normal consciousness had no cognisance whatever of the abnormal state ; whereas the abnormal consciousness had full recollection of both. Such instances as these serve to illustrate Swedenborg's doctrine concerning 'discrete degrees of consciousness' in the human constitution ; and this doctrine, I think, serves to explain the phenomena of the subliminal self, or the sub-conscious Ego. And it seems to me that, in such phenomena, we possess the key to the fact that, as a rule, spirits have no consciousness whatever of more than one incarnation.

It has been held from of old that man is a tri-unity, composed of body, soul, and spirit. And the investigations of recent years have served to show that each of these is a distinct entity, possessing a distinct and separate consciousness, though combined in one unity, at present more or less discordant, though destined to eventual harmony.

Now, according to the Hermetic and Kabalistic philosophy, these three separate consciousnesses persist after the death of the body, and have been termed respectively the Ruach, the Nephesh, and the Neschama ; or the Shade, the *Anima Bruta*, and the *Anima Divina*. And we are told that it is the latter of these which transmigrates, or moves onward and upward ; while the Nephesh, or *Anima Bruta*, continues in the spiritual or astral sphere, progressing with the advancement of the *Anima Divina*, of which for a season it was the organ. Thus it is that individuals have no knowledge of any previous incarnation, unless when they happen to be overshadowed by the Nephesh, or *Anima Bruta*, of former lives ; while the 'spirits' with which man finds himself in communication, having had only one earth life, cannot have any recollection of any previous one.

I am pleased to have had the opportunity of explaining somewhat of my views to the Spiritualists of Great Britain, and in concluding I would strongly urge the readers of 'LIGHT' to study the question of evolution in its spiritual and philosophical aspects, remembering the saying that 'The things which are seen are temporal, while the things which are not seen are eternal.' If I have been the means of arousing the interest of anyone in this question, I should recommend them to read carefully 'The Perfect Way,' by Dr. Anna Kingsford, one of the most gifted seeresses of modern times. I may say that I have found therein a full confirmation of the philosophy which, under impression, I have been evolving during the past six or seven years.

There seems to be an impression that I have been somewhat too positive and dogmatic in my former papers. If such has been the case, the reason is that I see clearly not one but both sides of the question. I have no desire whatever to dogmatise ; but if my papers have had the effect of arousing thought upon this most important question in the minds of any of the readers of 'LIGHT,' then I am amply repaid for any trouble I may have had. It now only remains for me to waft from afar my best wishes to those with whom I have thus been brought into a temporary relationship.

JOHN SCULLER.

LOVING spirits from spheres of wisdom in the world of souls are forever seeking to approach the earth, that they may teach the children of men the sublime truth of immortality. They reach but few because of the material barrier that men have erected between the inner and the outer worlds in which they live. Materialism is cold, sordid, lifeless, while spirituality is warm-hearted, loving, kind and true. Let us welcome our returning teachers, that we may become like unto them.—'Banner of Light.'

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 11th, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

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THE AUTHORISATION OF MEDIUMS.

As our readers know, a very strong wish has been expressed from several quarters in favour of communion with students of the occult, of various schools, and also in favour of some system of training and endorsing mediums. As to the first of these, there cannot be two opinions. Under no circumstances could harm come from intercourse and the interchange of ideas: and the wider apart the students and their methods the greater the chance of resulting good. In all occult studies, one of the main things to avoid is a pet explanation of everything; and, on the other hand, one of the most desirable possessions is what Sir Wm. Crookes wisely called 'a mind to let.' If we understand ourselves as Spiritualists, we have never been disinclined to meet any seekers after truth on their own ground. We have been impatient only when we have been pitied; and have held back only when it was proposed to take away our bridge. But wherever students of the occult, in any form, are willing to meet us on equal terms and compare notes, experiments and ideas, we are more than willing,—we are anxious to clasp hands.

The various suggestions for the establishment of homes for mediums, whether for training or for shelter, are, on the whole, undoubtedly useful; and it is certainly not to our credit that these are only suggestions. Our young mediums ought to be trained, and our old mediums ought to be cared for. There is no doubt about that. This last, in particular, is, beyond all question, desirable, without any element of doubt. It is purely a matter of finance. A simple and not costly aged mediums' home could be established any day if the funds were forthcoming. The training home for mediums, though wanted, is not so obviously do-able or desirable. Can mediums be made? The answer, of course, is 'No'; but mediums can be developed, guided, warned, instructed. The difficulties abound when we actually set about forming a scheme:—so much would depend upon the developers, guides, warners, instructors. Here the question of finance, of course, comes in, but the human element is a graver difficulty,—not insurmountable, but serious, very serious.

The remaining suggestion is one which requires very careful consideration. We admit that, on the face of it, there is a case in favour of testing and endorsing mediums; but, like so many other things in this world, the view 'on the face of it' is not the view which remains after getting beneath the surface. We all want honest and creditable mediums, and we naturally feel that it would be a most excellent thing to separate between the sheep and the goats, and to put before the world only those that we know to be qualified. That has been the view of all the

great ecclesiastical and some other corporations from the beginning. How has it worked? Let the honoured parasites within the fold and the hated heroes in the open reply.

Licensing bodies notoriously tend to repression or corruption, and to the one as much as the other. We are all only human. The repression may be merely the result of error, and the corruption may be nothing worse than a natural backing up of one's favourites or those who represent one's favourite methods; but there the evil is. To whom could we entrust the almost awful duty of saying who should be accredited and who should be practically damned? On the one hand, the accrediting a medium might lead to the discrediting of the accreditors, and, on the other hand, the rejection of mediums might easily lead to the loss or degradation of useful gifts.

It must be remembered, too, that mediums, in common with others, perhaps more frequently than others, are liable to lapses. What might the effect of that be? Would there be trials and suspensions and possible re-establishments? Could any body of triers long stand the strain of such changes of temperature and storm? Can we imagine a responsible body of triers who would risk the presentation of mediums to the world as always reliable? Take the case of Eusapia Paladino, who, after much suspicion, was accepted as a genuine medium; who then was tested by a body of experts (we suppose we must use that word) and by them all given up as a fraud; and who, tested elsewhere, is now reinstated and re-endorsed; but with this astonishing verdict, that she is a genuine medium who can, on occasions, cheat. How would a case of that kind fare in the hands of a body whose special duty it was to endorse or black-ball mediums? Assuredly, the tendency would be to stick to the decision, and if the first decision were unfavourable, a fearful injustice and a great loss might be the result.

Besides, it is well known that even strong genuine mediumistic powers are not continuous, and that it is a thoroughly vicious thing to guarantee results. That way all lying lies. There are some, indeed, who believe that when the medium's real power fails, the anxious unseen people may themselves resort to trickery, and make the medium cheat; and this is a by no means far-fetched suggestion. The spirit-people are sometimes just as anxious to perform as we are to have them perform, and some of them may quite honestly think that if they make the medium do things, it does not matter how. Is that the kind of thing we are prepared to face and to endorse? or is that the kind of thing we can prevent?

Another serious source of trouble occurs to us here. It is notorious that experimenters, equally honest and equally experienced, may come to different conclusions. Cases will at once occur to most of our readers. As the matter stands, we are all free to form our own conclusions. There is no occasion to take sides. Debate is not called for. We can 'try, try, try again,' each one for himself; and, if we are patient, no particular harm is done; but if, as the result of certain trials, a decision had to be arrived at, the effect of which might be to repress or save a medium, anyone can imagine the upshot. We do not want that terror added to our troubles.

On the whole, then, we think that a prolonging of the present tentative stage is best. Let us avoid closed questions and closed doors. Let us educate and uplift, fight or convert ignorance, alter prejudice, encourage all kinds of seekers, keep alight the fire in as many places as we can, and be certain that we are not labouring in vain.

Do your duty and do not swerve from it. Do that which your conscience tells you to be right, and leave the consequences to God.—B. R. HAYDON.

MR. F. W. H. MYERS AND MRS. D'ESPERANCE.

I observe in to-day's issue of 'LIGHT' that Mr. Matthews Fidler impugns the accuracy of my statement that I 'sat with' Mrs. d'Esperance (then Mrs. Reed), on October 16th, 17th, and 18th, 1875. The discrepancy between us seems, oddly enough, to depend upon the technical or spiritistic meaning of the verb 'to sit.' I never 'sat,' nor said that I sat, with Mrs. d'Esperance for *materialisations*, which is what Mr. Fidler seems to think that I meant. What I did mean was clear enough, I should have thought, from the context, namely, that I 'sat' with her for automatic writing; that I occupied one chair and suggested questions, while she occupied another and wrote with a pencil. This fact my contemporary diary states, nor, I think, does Mr. Fidler deny it; though he speaks of those 'attempts' as 'entirely without proper arrangements, and not in her own home, where all the writing had been done with a select circle.' The arrangements were made by our common friend, the late Mr. Barkas; and inasmuch as he suggested the few persons who should be present, our circle was, in that sense at least, 'select.'

I cannot, therefore, see what 'absurd statements' I have made; nor, again, how I have 'misled my readers' by saying that when Mrs. d'Esperance left England, and gave up 'sitting,' I had no further opportunity of experiment with her. When I was in Sweden, indeed, in 1891—not precisely for the purpose of 'extinguishing a good clairvoyante'!—I inquired about Mrs. d'Esperance, but was informed, whether rightly or wrongly, that I had no chance of 'investigating her mediumship' any further.

Mr. Fidler goes on to speak of my 'attempts to injure' Mrs. d'Esperance. He must, I think, refer to the fact that a person unknown to me, who appeared to be thinking of offering some engagement to Mrs. d'Esperance, once wrote to ask me what I knew about her. In my reply I mentioned the published and unrefuted charge of personation at Newcastle, already referred to. Had I *ignored* this historical fact, in answering a serious and legitimate question, might I not have been charged, somewhat more justly than now, with 'misleading my readers'?

I bear no animus against Mrs. d'Esperance, whose phenomena I should naturally have been glad to quote in corroboration of my own published views, could I have felt certain that they were just what Mr. Fidler supposes. I sympathise, nevertheless, with the ardour of his defence of 'the truth fully recorded by Mrs. d'Esperance herself,' and it would please me much could I believe that *his* conclusions were, after all, the right ones, and 'the Senior Wrangler's silly conclusions' as 'utterly childish' as if he had been a Wooden Spoon.

F. W. H. MYERS.

Leckhampton House, Cambridge, February 4th, 1899.

MISS FREER AND MRS. PIPER.

It does not surprise me that Mrs. Piper's memory should appear to be affected by her experiences. I am in possession of letters from Dr. A. T. Myers, particularly requesting me to visit her during her stay in London, where, not at Cambridge, the incidents to which I have referred took place.

I am glad to hear, on Dr. Hodgson's authority, that Mrs. Piper's symptoms of distress 'have ceased during the last two years,' though the record of sittings with Professor Romanie Newbold, in the Society for Psychical Research Report, of December, 1898, points to the contrary experience.

In regard to the effect upon her health of Mrs. Piper's present mode of earning a livelihood, one would be glad of an opinion more disinterested than her own, or even of so distinguished an observer as Dr. Hodgson—the views of any doctor of medicine who had had the case under continuous observation would be more convincing to the public. Personally, I have heard none since that expressed to me in letters and conversation by Dr. Myers as to the effect of continual experiment upon the 'medium.'

I fail to follow the point of Dr. Hodgson's other remarks, and can only say that I cannot hold myself responsible for a newspaper report of anything I may have said. Your own reporter is usually excellent; but on the occasion referred to, at the Sesame Club, the room was crowded and hearing difficult.

A. GOODRICH-FREER.

London Spiritualist Alliance, Ltd.,

110, ST. MARTIN'S LANE, W.C.

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--

Music and Refreshments during the Evening.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

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E. DAWSON ROGERS, *President*.B. D. GODFREY, *Secretary*.

DREAMS.*

This little book about dreams gives us the theosophical theory on the subject, illustrated by stories from Mrs. Crowe's 'Night-side of Nature,' and the experiments of some anonymous Theosophists, who, by the way, must be very marvellous clairvoyants indeed. Theosophy now teaches that man is made up of an Ego, the re-incarnating entity, which develops by slow degrees; an astral entity; an etheric entity; and a physical entity. The Ego belongs to the 'higher regions of Devachan,' and is, properly speaking, formless, but it acquires a vague ovoid form while descending through the lower regions of Devachan on its way to the earth: for the Ego then passes successively through the astral and etheric planes, becoming invested on its way with bodies composed of the substances of those planes, and finally gets a greatcoat, as it were, of physical matter when it reaches terra firma.

These bodies interpenetrate one another, and are entities, because they all act independently of each other the moment the Ego lets go the reins in sleep. Hence we have several different kinds of dreams, in some of which it is our etheric brain that is acting, in others our astral brain, in others, again, our mere physical brain. Mr. Leadbeater and his colleagues profess to be able to see all these brains in action, and to have actually observed how dreams of different kinds are manufactured. But as it is only 'trained seers' that can perceive all that, and as we know what training will do in the case of hypnotic sensitives—'hypnotic education' being the great source of uncertainty and fallacy—and since no attempt is made to prove the claims made by the observers that they possess marvellous clairvoyant powers, the value of the treatise is not large for anyone but a completely believing Theosophist—for whom, indeed, the book was written, as is stated in the introductory chapter.

We do not insinuate that Mr. Leadbeater and his friends do not see the strange things they say they do; but the collective visions of good Catholics—who not only see the Virgin and Son, and the Saints and Angels they are trained to see, but hear them speak the things they have been taught to expect—show us the extraordinary power of auto-suggestion, and give us pause as far as attributing any particular reliability to Mr. Leadbeater's statements and theories is concerned. If he wishes to gain the attention of outsiders he must produce something better in the way of credentials than the assent of his co-religionists.

Still the little book is interesting, even if it be, as it apparently is, little more than an ingenious adaptation of facts to theories. Although there does not seem to be anything in 'Dreams' which might not be thought out (consciously or unconsciously, by one brain or other) by an imaginative Theosophist who was well up in the doctrine, still the book throws out hints that might be useful to an unpledged investigator.

TO CORRESPONDENTS.

A. L.—We hope to give your communication in our next issue.

J. C.—Thanks for your enclosure, which shall have our attention.

'COMMON-SENSE.'—Why write anonymously? If you had given us your name and address we might have told you something which would alter your opinion.

'TROUBLED.'—The person you mention is undoubtedly a good physical medium. But why not secure sittings under good test conditions, and so judge for yourself?

MAN makes his own Heaven or hell as he journeys through life. An unselfish spirit, a uniform desire to aid others, and a constant devotion to truth, will make his every day a veritable Heaven on earth. Sordid greed, selfishness, envy and jealousy will make his every moment a present hell. He has the right to choose between these two conditions, and no one can decide for him. Therefore he alone is responsible for his condition.—'Banner of Light.'

* 'Dreams: What they are and how they are caused.' By C. W. LEADBEATER. Revised and enlarged. London: Theosophical Publishing Society (no date). Price 1s. 6d. net.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Materialisation.

SIR,—The letter from your correspondent 'Bidston' in 'LIGHT' of January 28th, appeals to me greatly by reason of its eminently practical view as to the futility of any executive body or individual attempting to guarantee genuine phenomena taking place with any medium, even where the mediumship in question has on previous occasions been proved to exist beyond all question. In this matter I feel I can speak somewhat forcibly as the result of considerable personal experience, especially as regards the physical and materialising phases of mediumship, having (as doubtless you are aware) devoted myself for the past six months to the continuous investigation of such phenomena under various and severe tests; and I am more and more convinced that mediumship must ever hold a relative position to 'x' in algebra, *i.e.*, an unknown quantity, until we ourselves can ascertain more minutely the subtle details of so-called 'conditions,' and approximately gauge and blend the various psychic forces necessary for supernormal manifestations.

I think there is a great necessity for more tolerance on the part of sitters towards an *honest failure* at any given séance, as undoubtedly it is the fear of this which induces fraud on the part of a medium; and if we regarded our mediums as 'sensitives' rather than mediums from whom we expect phenomena on every occasion, or feel by failure defrauded of what we are entitled to, we should establish greater sympathy between sensitive and sitter, and remove the chief inducement to produce fraudulent phenomena. The 'sensitive' is simply the instrument; and in that sensitive condition responds to the forces brought to bear upon it; thus the same mechanism as applied to music can produce ecstatic harmony or appalling discord, depending entirely upon the knowledge and technical skill of the operator; and therefore I urge *tolerance* in pursuing our investigations above all things, because our want of success in obtaining just what we most desire in phenomena may be due to our ignorance in not knowing how to properly manipulate the mechanism. And because we fail to make music do not let us too hastily condemn the instrument because *we* lack the touch of the master hand.

With regard to my recent personal experience, I can only say that my letter in 'LIGHT' of August 6th was responded to in a way which showed me practically how greatly such circles were needed. I was inundated by applications from sitters and received also many kind letters from people in various parts of England, full of sympathy and wishing my efforts every success. I held circles as proposed in my letter, until Christmas with one materialising medium and since then have been sitting regularly with another. I found it necessary to form secondary circles 'A' at the request of sitters who applied after the first was formed. My 'B' circles of approximately fifteen sitters were filled up frequently before the dates had been announced twenty-four hours, and many who came once returned, bringing with them two or sometimes three friends. The chief difficulty I encountered was with the medium's variations mentally and physically, and the result of my close observation has convinced me that if the medium is in good health and free from mental anxiety, the sitters exercise quite a secondary influence on the manifestations, and (under these conditions) these were equally good with circles composed entirely of Spiritualists, friends, or inquirers, strangers to each other and the movement.

In October the medium caught a severe chill, which, in conjunction with autumnal ague to which she is subject, and being exhausted with sitting too frequently, reduced her to such a state that she ought to have kept her bed. She honourably struggled to fulfil her engagements, but during this period she seemed completely drained of the force necessary for materialisation; and although the sitters were the same, for a few weeks we either got nothing or the medium herself was brought out, no matter how she was

sealed or fastened to the floor and chair ; and no one deplored this condition of things more than she did herself.

After some weeks she got well and her powers returned with her health, and I and others known to you have witnessed in my house certain phenomena which could not be accounted for by natural means, leading one's mind in consequence to adopt spirit agency as the alternative.

Now I have decided to continue my circles here, encouraged by the exceedingly interesting results I have obtained with another physical and materialising medium since Christmas, with a circle still sitting: the special interest being the lightning rapidity with which some of the tests have been given, the medium being securely fastened and sealed, and powerless to move. On the evening of January 24th objects were moved in full light, whilst we were looking at and talking to the medium.

On Sunday, January 15th, I had a small circle of personal friends sitting, amongst whom was the first medium alluded to in this letter. As soon as we sat down there were loud knocks behind the chairs of several of the sitters, who were holding hands in a subdued red light. My guest medium was requested to come into the cabinet, which most kindly she did, and we firmly fixed and secured them both up, sealing the knots with one of the sitter's seals. Shortly afterwards a spirit form ran out with bare legs, and conversed freely with us, and subsequently two forms came out together, the second having, in doing so, some difficulty in keeping together.

To narrate my many and varied experiences would occupy more space than I am entitled to in your valuable paper, but at the desire of some of those now sitting I intend forming fresh circles on slightly different lines, deeming it wiser to abandon the 'B' circles, owing to the special difficulty I have already mentioned, whereby I do not consider single sittings fair, or sufficient evidence as to the possibilities of any mediumship.

At the same time I have no wish to exclude honest and earnest inquirers, remembering the courtesy with which one and all honourably conformed to the necessary requirements of my circles. For this reason I propose holding series of three consecutive sittings at the same rate. These will be larger circles than the second series (at slightly higher fee) of five sittings, which will have the additional advantage of being composed always of the same sitters ; these circles to be held for psychometry and clairvoyance.

I am now willing to form a circle to sit with a well-known clairvoyant and trance medium once a week, as one's personal friends can communicate more easily through this mediumship. Anyone wishing to join can apply to me for further particulars, enclosing stamped and addressed envelope for reply.

Lastly, with regard to the likeness of the spirit form to the medium, where materialisation takes place under such tests that the possibility of the medium impersonating is rendered physically impossible, I have been led by my observation to believe that the so-called spirit form is really the etheric body which emanates from the left side of the physical body, and, as this etheric form builds up, the physical form wastes ; hence the shrinking of the medium's body, which has undoubtedly been proved.

The form is from the medium and partakes of the medium, and in its projection as an independent form of necessity resembles the medium, a fact which proves such a stumbling-block to inquirers. This form during the process known as materialisation is practically controlled by the spirit manifesting through it, and the fact of how largely the form is really part of the medium is further proved, I consider, by the greater facility with which female spirits can materialise through a female medium and *vice versa*, a thing to be regretted, as in my opinion it would be more convincing for the manifestations to be reversed.

However, we can but hope to penetrate slowly such great mysteries ; patience is the password to progression, and much may be surely although slowly accomplished by uniting in our investigations as truthseekers, being strengthened and encouraged by brotherly sympathy, and comforted by progress made, if ever so little.

EFFIE BATHE.

72, King's-road, Camden-road, N.W.

Great Names to Psychic Messages.

SIR, - It has been a stumbling block to students of psychic messages that so often these have been given with the appendage of great names ; it has seemed impossible to attach any credence to the attribution, and the message which otherwise appeared honest and innocent, has by the receiver been considered fraudulent on account of this, as he thinks, false assumption of authorship. Some light was thrown upon this problem, in my mind, whilst studying Professor Kirkpatrick's interesting lectures on 'The Divine Library of the Old Testament.' Frequently such clearing, explanatory gleams come from unexpected quarters, for there is a fundamental unity underlying all spiritual evolution and co-extensive with the operation of the Divine Mind. Mr. Kirkpatrick points out that it was customary for the editors of the Old Testament to group together under one name, such as Isaiah, or David, or Solomon, the writings of various men of similar tendencies, and he then adds : 'Delitzsch observes that it was characteristic of the spirit and custom of ancient historians or poets, and especially those of the Bible, to live themselves into the modes of thought and expression of great men, and by imitating their thoughts and feelings, made themselves their organs.'

If this has been the method of teaching pursued, under Divine guidance, by the writers of the Sacred Scriptures it is probable that it is more in accordance with actual truth than our cruder ideas of authenticity. We are aware that the thoughts expressed by an author are frequently altogether derived from other minds, and yet even if the thoughts are wholly unoriginal, if the form in which they are written down is his own, it is in accordance with our earthly notions of authenticity that a man should affix his name to such a work as its author. One catches a glimpse of another order prevailing in the sphere of realities, the world of spirit. According to that order, it was strictly true to say, 'Elijah is indeed come,' in reference to the advent and work of the Baptist ; because the Baptist was the medium of the Great Prophet's influence and inspiration. In the clearer light of the spirit life it is comprehensible that a man may so vividly trace the source of the thoughts that move him that it may be a far closer approximation to truth for him to give the name of Shakespeare, or Browning, or some other great teacher, in connection with the communications he may make, than it would be to affix his own name to them ; and this, even though the messages may have lost so much force in the process of transmission through his own mind and that of the medium on earth, that they may no longer be recognisable as characteristic of the source from which they claim to come. Of course, as all Spiritualists know, this does not account for a large number of messages which bear on the face of them the proof of their fraudulent and worthless character ; but with our dim apprehension of the laws which govern the operations of spirit, we ought to be slow to form conclusions or to classify messages as fraudulent, if their purport is pure and good, simply because we are at a loss to explain the conditions under which they are given, or unable to entirely accept the authorship to which they are attributed.

H.A.D.

116, King Henry's-road, N.W.

A Psychical Institute.

SIR, Permit me to thank Mr. E. Oldham for his letter in 'LIGHT,' of January 21st, in reference to the proposed Psychical Institute. It is my earnest hope that a strong and united effort will be made to establish the Institute referred to. I believe that its benefits (not to Spiritualists only) would be manifold, and especially in the direction pointed out by Mr. Oldham.

I have spent the greater part of my life amongst the sick and suffering, and am convinced that we have still much to learn as regards the science of healing.

Let Spiritualists show that psychic science is a grand reality, and that it contains the promise of the highest welfare for humanity.

Mental healing has its truth ; so also have faith healing, magnetism, &c., and I should suppose that, in a 'Psychic Hospital,' each of these systems would receive due attention. The psychopathic treatment of disease does not rest upon conjecture or surmise, but on laws and principles, as surely existing as the ground we walk upon or the air we breathe.

The constant sight of sickness and suffering should awaken us to a more eager search for the true science of healing; and Nature has her secret forces ever ready to obey and aid those willing to work in personal co-operation with God.

The Egyptian priest-physicians healed the sick by magnetism; the Hebrew prophets also were well aware of this subtle, secret force; and the Great Physician presented, in his grand, true Science of Healing, the truths upon which the ancient psychopathic systems rested.

There is much literature, ancient and modern, dealing with the above subject, and, in a psychical institute, this literature would be studied in a methodical manner, and, doubtless, under the guidance of those experienced in psychical research.

A TRUTH-SEEKER.

The Contradictions of Theosophy.

SIR,—If Mr. Green will carefully re-read my article in 'LIGHT' of January 21st, he will find that my contention is justified. Madame Blavatsky, writing of the animal, 'from the humblest to the highest species,' declares that it always reincarnates as a higher species. Later Theosophy teaches that (with the exception of domestic animals) it falls back into the same stratum of monadic essence. These two statements are irreconcilable.

Mr. Green states that human contact is not the only way in which animals advance. Necessarily so; but this is not what is taught in the extracts which I quoted; hence the difficulty which I pointed out.

As to the inspiration of Madame Blavatsky, I refer Mr. Green to the remarks of a Theosophist, quoted on p. 53 of 'LIGHT.' If she were really taught, as Mr. Green admits, 'by those wiser than herself,' i.e., Mahatmas, would she not have been taught rightly on such an important matter as evolution?

Three points may be noted in this connection:—

1. It is Mr. Green who replies, and not the authors from whose published writings I quoted.

2. Mr. Green does not attempt to reply to all the statements contained in my article.

3. This is the first theosophical attempt to reply I have seen, though I have been writing on the subject for many months.

E. W. BERRIDGE, M.D.

A Helping Hand Wanted.

SIR,—As a very earnest and patient inquirer for some years, may I be allowed the privilege of a letter now and then in your columns, in the hope that some of your readers who have attained firmer ground than myself in spiritual matters may be moved to extend a helping hand? I have so many difficulties to encounter and questions to ask, that I scarcely know where to begin. It is true that I have had but little personal experience of Spiritualists, but that, I venture to think, is through no fault of my own. I have tried to get their advice, but strange to say, immediately I asked of them what seemed innocent enough questions, a curious agitation was displayed by them, and my questions were usually the beginning of the end. Seeing, however, the liberality you show to correspondents in your columns, I venture to think that at your hands I may meet with a better fate.

In my opinion the study of things psychical must be of great interest to any thoughtful mind, and whatever may be the explanation of the phenomena, will well repay the searcher. I do not disguise the fact that if I could be certain that such phenomena were due to the agency of spirits I should rejoice beyond expression. But truth must ever have an allegiance, and anything I have yet experienced has to be labelled 'doubtful.'

One question I used to ask, which seemed to be 'a red rag,' as it were, was: Are the means used to develop a medium identical with those practised by mesmerists or hypnotists on their subjects, because if so, and if the results are identical, must it not be the same thing under a different name? But if a difference exists, what is that difference? This question, you will observe, deals with the subject of development of mediumship.

Then as regards trance speaking and automatic writing, what of Binet's book 'Alternations of Personality,' which no

doubt many of your readers have read? Binet says much that with the best will in the world I, for one, feel I cannot as yet contest. Could some of your readers do so from their greater experience?

I must tell you that although we have found little encouragement from others, yet a small circle of us have pursued the subject quietly and perseveringly. Have we had results? Yes, though scarcely of a nature to warrant us applying the word spiritualistic. Still, as these results have been interesting and are yet being pursued, it may ventilate the subject if I relate our experiences in another letter.

In the meanwhile any enlightenment on the above points will be gratefully received, and once more let me repeat that I shall be thankful beyond measure to have some real solid ground on which to build my hopes for the future. Indeed, the present hour loses its charm when the shadow of losing one's loved ones darkens the sunshine of life and makes a bitterness that infuses itself through all.

G. V.

Man, A Miniature Sun.

SIR,—The study of psychometry has revealed to me the truth of the statement that man is, or may become, 'a miniature sun.' And no doubt other psychometrists can give a similar testimony.

All, however, do not seem to be equally developed in this way. Some who have written to me for psychometric delineations I have, after holding the letter, or whatever else was sent, in my hand for a while, discovered to appear quite luminous. This I have thought indicated a high degree of spirituality as well as strong magnetic power. Others whose pleasures and interests were more centred on this world had a very different appearance. The power is doubtless latent in all, but with many it will take time to develop.

Psychometry is a gift which, if universally cultivated, would tend probably more than anything else to the growth of charity in our midst; for no one can be justly condemned as wicked when born with such strong tendencies to evil as psychometry indicates some to be, and who, perhaps at the same time, are living in environments which foster this tendency, so that it would require something like a miracle to change them. It may at times be not only needful but merciful to place restrictions on those who have unfortunate tendencies abnormally developed; but by regarding them with pity instead of aversion, as is so often the case, we might rouse in them the wish to reform, and so hasten the time when they, too, shall shine with the full radiance of true spirituality, and each become 'a miniature sun.'

W., ILFRACOMBE.

The O.P.S. Sick, Benefit and Pension Fund.

SIR,—In the interests of the contributors to the above fund, may I again solicit the hospitality of your columns to report the donations that have reached me during the month of January? While sincerely thanking those friends who have so thoughtfully contributed to the good work the fund aims at doing—and the appreciative letters from those who are assisted shows the good that is being done in a quiet and unostentatious manner—may I once more invite those from whom we have not yet received a donation to remember our claims, and forthwith help to strengthen our hands by a contribution, small or large, as circumstances may warrant? Again thanking you in advance for the publication of this letter, and the accompanying list of contributors,

J. J. MORSE, Hon. Sec., *pro. tem.*

Florence House, Osnaburgh-street,
London, N. W.

List of Contributions for January: Mr. John Ainsworth, £1; 'S.E.' Whitley, 2s.; 'A.M.M.', 2s. 6d.; 'F.H.W.', 1s.; Mr. A. Glendinning, 10s.; Mr. C. Delolme, 1s.; Mr. H. J. Charlton, £1; Miss Ada S. Wormall, 5s.; Plymouth Spiritualist Society, per Mr. R. Forbes, for Rev. C. Ware Fund, 5s.; Mr. R. Fitton and Family, £1; Mr. J. Fraser Hewes, £1 1s.; Mr. J. J. Meyrick, 10s.; Mr. Allchurch, Wolverhampton, 5s.; Bury Spiritualist Society, per Mr. H. Fowler, £1; 'W.G.', 2s. 6d.; 'A.M.' ('Saxonhurst'), 10s.; total, £7 14s. 0d.

Accusing Spirits of Falsehood.

SIR,—I should like to add a few words to what I have already said with reference to accusations brought against spirits. I will give as an illustration an incident which came under my own observation to show how spirits are accused of falsehood. Some time ago I attended a service, when a young lady who was controlled, said: 'This reminds me of the time when I used to stand before my own congregation. I will tell you who I am. I am the Rev. Arthur Roberts of Christ Church.' After this spirit had addressed us the lady was controlled again, and said: 'I am Mr. B.,' giving the name, and also mentioning the name of the works of which he was proprietor when he died, about ten years ago, in the place where I reside. During the time he was controlling, a person in the audience said in a most abrupt manner: 'Mr. B., what did you tell me that lie for?' I inferred from the explanation given that there had been some misunderstanding. When spirits are insulted it is to be hoped that they will not allow our rudeness to prevent them from returning to us to aid in elevating humanity. We have to exercise discretion in determining whether people are truthful or untruthful in this world, and similar care should be exercised when dealing with the inhabitants of the spirit world.

Again, some spirits are accused of falsehood when they do not believe in certain doctrines, but it is reasonable that they should differ, because death does not accomplish a sudden transformation. A fortnight ago I listened to a discourse from Mr. Morse's control, who appears to me to be a spirit of more than average intelligence, if not superior gifts. I inferred from what he said that subjectivities in the material world are exteriorised and become objectivities in the spirit world. If this statement is correct, I can understand that theological beliefs are so externalised as to appear to the minds of spirits in the same plane of thought to be true, until they progress through spiritual development. This confirms the opinion I formed, that those who go into the spirit world retain the beliefs of their earth-life for a period of time, but as they progress they gradually cast away man-made doctrines. When spirits give descriptions of their spiritual conditionings which are unlike those of other spirits, or when they do not accept certain doctrines, it is a flimsy device to meet their statements with a reckless accusation of lying. Since I wrote my last letter to 'LIGHT,' I attended a service of the Smethwick Society, and listened to various controlling spirits criticising each other's statements. It appears to me that there are well-nigh as many religious beliefs in the spirit world as in this, and diversity of opinion extends even to what the ultimate destiny of universal humanity will be. Some spirits believe absolutely in the law of progression, and that a human spirit is indestructible, whereas others believe in the possibility of retrogression. It would be unwise for us to worry because spirits are not unanimous. If they were, our opponents would say that, reasoning from life experiences, it is unreasonable and incredible that there could suddenly be uniformity of belief without a miracle having been wrought, and that Spiritualists are trying to deceive the world with false teachings. We should remember that we also are endowed with faculties to think out the problems of the universe for ourselves, and to accept that which appears to our minds as truth irrespective of what others do or do not believe.

ARIEL.

Mr. John Jepson.

SIR,—As you have refused me the privilege of stating my own case, I rely on your fairness to allow me to reply to your Note on p. 25.

1. I am not 'impressed'; I *know* with whom I communicate, just as I know anything else.

2. I am not 'disturbed' that my statements are not believed. I never asked *belief* from even my own wife or children. I am 'profoundly' disgusted that men of professed freedom and lovers of truth consider that the very highest revelations yet received are beneath their fair dealing and thorough investigation—I never asked more. Many and greater than I have been discredited. Forty-two years have I been equally discredited in my statements of the facts of 'Spiritualism,' now declared scientific.

3. You ought to have seen that 'God hideth Himself,' is only 'a Scripture affirmation,' in the same sense that 'There is no God' is such. With Dr. Anderson you are equally to be rebuked for the gross blunder.

4. I never said that anyone said to me, 'I am Jehovah.' I had never any need of such an assurance. I do not rely on such evidence.

5. The writer may keep his 'pity' for himself, as I neither want nor need it. He will have to settle his controversy with 'Jehovah' Himself, and he may need it.

6. You refused to allow me to give my reasons for not being branded a 'Spiritualist'; but as you have referred to the fact, I am entitled to tell your intelligent readers that I am a Spiritualist of the order of the Patriarchs, Prophets, Christ and His Apostles, but not of the order of the Witch of Endor, Elymas the Sorcerer, and those in modern days who are endeavouring to subvert Christianity.

I am a Christian, and acknowledge both the ancient and modern facts of Spiritualism, and claim for all a Divine source, which I never knew a Spiritualist yet to do.

JNO. JEPSON.

[We believe that Mr. Jepson is in error as to the source of his experiences, but we give his letter as an act of justice.—ED. 'LIGHT.']

'The Occult Practitioners' Legal Defence League.'

SIR,—The repeated applications for information in regard to this League call for more time and labour than I can well spare to answer separately each inquirer. I therefore appeal to your columns for a general reply.

The League was promoted in June, 1898, after the 'Roll (all' which you kindly published then, and which brought a number of inquiries from Scarborough and district. After much discussion, my friend, J. Dodson, Esq. (solicitor), decided to set the ball rolling, with my co-operation, the result being that he has been busily engaged in six or seven cases of prosecutions, and has given his time and money in most of these cases, paying his own train fares and hotel expenses, and all legal costs incidental on the same, during which one lady has been released from the prison cell and others assisted in a way otherwise beyond their means. Several prominent barristers have also become interested in the work through the indefatigable energy and sacrifices of Mr. Dodson. The prospectus has unavoidably been delayed, awaiting the personal attention of the solicitor of the League. The objects of the League are to provide protection and registration for all *bonâ fide* occult practitioners, and to assist the members in cases of prosecution and the miscarriage of justice, which has of late been so frequent. All communications must contain stamped address.

T. TIMSON

(Pioneer and Organising Sec.).

Hydro, Museum-square, Leicester.

Clairvoyance by Mrs. Bliss.

SIR,—I was present at a meeting at the Turkish Baths, Camberwell, on Sunday last, when Mrs. Bliss was speaker.

The address by one of her guides was of a most elevating character, and the clairvoyance which followed was of the most remarkable nature I have ever witnessed from a public platform during my many years' experience, and I think it a great pity that we have so few opportunities of seeing Mrs. Bliss in public.

On Thursday next, the 16th inst., Mrs. Bliss will give a séance at my house, as below, for the benefit of the funds of the Cavendish Rooms, to a limited number of sitters, for admission to which application must be made to me by letter.

(MRS.) E. EMES.

22, Cavendish-road, N.W.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—LONGFELLOW.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading. Mr. Brenchley's subject was 'Spiritualism at Hastings.' Next Sunday, at 7 p.m., Mr. Brenchley. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last the morning and evening meetings were conducted by Mr. Brooks. The subjects considered were, 'Bibles—Inspiration—Prayer.' Messrs. Hewitt and Pursglove and other friends took part. Sunday next, at 11.30 a.m. and 7 p.m. No meeting Tuesday. Wednesday, members' circle.—T. B.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mrs. Boddington, our president, occupied the chair. Mr. Kinsman, president of the Hackney Society, gave an interesting address on 'Spiritualism and Science.' Questions were afterwards ably dealt with. Next Sunday, at 7 p.m., Mr. Adams and Mr. and Mrs. Boddington; at 3 p.m., Lyceum. Thursday, members' circle.—JEWEL MURRELL.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday evening last Miss F. Porter was favoured with a full room. Some of the audience were new to Spiritualism, and were surprised at the elevated character of the address. Some successful descriptions were given by Mr. Peters. Miss Bloomfield sang very effectively 'The Chimney Corner.' Next Sunday evening, at 7, Mr. A. Peters.

LONDON SPIRITUALIST CONFERENCE.—The conference was held at Kenmore-road, off Mare-street, Hackney, on Sunday last. Mr. Kinsman presided, and Mr. R. Bulling read an able paper on 'Spiritualism from an Investigator's Standpoint.' The presiding officer spoke a few words, after which discussion was invited, in which Messrs. Davis, Rowe, Emms, Gwinn, Isaacson, and Gray took part, and Mr. Bullen replied.—M. CLEGG.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMORE-ROAD, MARE-STREET, N.E.—On Sunday evening last short addresses were delivered by Messrs. Emms, Davis, Galter, Bullen, H. Brooks, and M. Clegg, and were listened to with interest by a large audience, the hall being crowded. Next Sunday, Miss Marsh, clairvoyante, will occupy our platform. Every Wednesday, at 8 p.m., members' circle at 233, High-road, Clapton.—O. H.

SOUTH LONDON SPIRITUALIST MISSION, SURREY MASONIC HALL, CAMBERWELL, S.E.—The public circle held last Sunday morning was well attended. Mr. Beel conducted. The guides of Messrs. Kenyon and Underwood gave short addresses, and answered many questions put by strangers. On Sunday evening Mr. Beel gave an excellent address on 'The Fatherhood of God and the Brotherhood of Man.' Mrs. Beel rendered a solo, 'Cathedral Voices.' Over sixty were present at our after-service circle. Next Sunday morning, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., 'Verax,' 'There is no Death'; and assembly of members and election of candidates. Saturday, at 8 p.m., circle for members and associates only, at 21, Grummant-road, Peckham (near Public Library).

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN, STOKE NEWINGTON-ROAD (NEAR ALEXANDRA THEATRE).—Miss MacCreadie gave clairvoyance last Sunday, and, although somewhat indisposed, she was eminently successful, nineteen out of twenty-one spirit friends being recognised. Previous to addressing the crowded audience, 'Sunshine' spoke a few kind words to the children of the Lyceum. Sunday next, 'Evangel' will give an address, 'Darkest England, and the Way Out.' Monday, at 8 p.m., circle at 51, Bouverie-road, N. Our many friends are kindly requested to note that on Wednesday, the 15th inst., we shall be giving a short entertainment, followed by a Cinderella dance, at Blanche Hall, at 7.30 p.m. Vocal and instrumental music and refreshments; admission free. Silver collection for the benefit of the society.—A. CLEGG, Hon. Sec., 37, Kersley-road, N.

33, GROVE-LANE, S.E.—The first anniversary of the Grove-lane Psychological Society was held on Sunday last (February 5th), at the Turkish Baths, Camberwell-green, when there was a large gathering, many having to be turned away at the doors. A short account of the society's work during the past year having been given by the hon. secretary, an inspiring discourse was delivered by Mrs. Bliss, and later on a trance address by one of her guides. Spiritualism, it was urged, ought not to be sought for merely on account of its phenomena but for its higher teaching and noble philosophy. 'Vigo' next controlled, and after the singing of a solo by Mrs. Holgate, some striking clairvoyance was given by Mrs. Bliss; fourteen of the descriptions were fully recognised, complete names being given in several instances to perfect strangers. We trust it will not be long before we see our distinguished visitor again. Meeting at 33, Grove-lane, next Sunday, as usual.—H.F.F.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. J. Morse occupied the platform on Sunday evening last, and answered questions from the audience; Mr. W. T. Cooper, the vice-president of the Marylebone Association, presiding. A numerous batch of questions was submitted, and dealt with in a series of replies which left nothing to be desired in the way of clearness and ability. As usual, the resources of trance mediumship were thoroughly demonstrated. It is true that some of the questions displayed a certain crudity and lack of acquaintance with the subject. Such inquiries as whether spirits needed food, or whether infant spirits attained maturity in the next world, belong to somewhat elementary stages of inquiry. Still, they evidence a need for information, which it is the function of the association to supply. Next Sunday, Miss MacCreadie, the well-known clairvoyant, will give delineations. Early attendance is requested. The doors open at 6.30 p.m.—G.

THE JUNIOR SPIRITUALISTS' CLUB.—The activity of this club has been well maintained during the past six months. The weekly gatherings have all been largely attended and most interesting—clairvoyance, palmistry, phrenology, and the assistance of test mediums, each in turn lending value to the meetings. The usual quarterly social gathering was held at the end of January, when the members filled the rooms, and a most entertaining programme of vocal and instrumental music and recitations was presented. Refreshments as usual were provided by the club. In January the first annual meeting of the members was held, when the annual report and balance-sheet were presented and the officers for the current year elected. The reports showed that the club had made marked progress during its first year of existence, the roll of members and associates showing a most gratifying increase month by month. The finances were in excellent condition, the treasurer, Mr. John Parker, reporting a substantial balance in hand. The officers for 1899 are: President, Mr. John Parker; treasurer, Miss Porter; and the undersigned as hon. secretary. By the advertisements in the spiritual Press it will be seen that the club will hold its first annual concert and dance at the Cavendish Rooms, on March 6th, when it is anticipated a large and pleasant gathering will assemble. The club evidently fills a long-felt want, as its growth and prosperity abundantly testifies.—FLORENCE MORSE, Hon. Sec.

NEW PUBLICATIONS.

- 'The Coming Light,' for January. U.S.A.: 621, O'Farrell-street, San Francisco. Price 10 cents.
- 'Temperament and Character.' By ALBERT ELLIS. Blackpool: The Ellis Family Promenade. Price 6d.
- 'The Sound of a Voice that is Still.' By ARCHIE CAMPBELL. A Spiritualistic Novel. London: G. Redway, 9, Hart-street, Bloomsbury, W.C. Price 5s. net.
- 'The Golden Age Cook Book.' By HENRIETTA LATHAM DWIGHT. A Bloodless Diet. How to be Nourished without Flesh. New York, U.S.A.: The Alliance Publishing Company, Life Building, 19 and 21, West 31st-street. Price 1dol. 25 cents.
- 'The Humanitarian,' for February, contains: 'Modern Saints and Miracles,' by J. K. HUYSMANS; 'The Dangers of Imagination,' by PROFESSOR MANTEGAZZA; 'The Akkas, or African Pygmies,' by SIR RICHARD F. BURTON; 'Healthy Education for Brain and Body'; 'Racial and Individual Temperaments'; 'Physical Regeneration of Women'; 'On Fate'; 'The Slum Savages,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'The Suggester and Thinker,' for January. U.S.A.: 523, Superior-street, Cleveland, Ohio. Price 10 cents.
- 'Mind,' for February. New York, U.S.A.: The Alliance Publishing Company, Life Building, 19 and 21, West 31st-street. Price 20 cents.
- 'The Photogram,' for February. London: 6, Farringdon-avenue, E.C. Price 3d.
- 'A Metaphysical Calendar.' Compiled by E. R. HORTON. New York, U.S.A.: The Alliance Publishing Company, Life Building, 19 and 21, West 31st-street. Price 1dol. 25 cents.
- 'The Lyceum Banner,' for February. London: J. J. Morse: 26, Osnaburgh-street, Euston-road, N.W. Price 1d.
- 'The English Woman' for February, contains: 'Women Writers of the Century'; 'Famous Types of English Beauty of By-gone Days'; 'The Lady Domestic'; 'The late Mrs. Haweis: A Sketch with portraits of the Rev. H. R. and Mrs. Haweis'; 'The Religion of Women'; and particulars of the Englishwoman's Registration Department for Educated Ladies Seeking Employment. London: 8, Paternoster-row, E.C. Price 6d.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.